

M1546
Wednesday, March 5, 1969
Boston
Group I

Part One

Mr. Nyland: It's running here, huh? Yea. Is yours running?

Bill: Yes.

Mr. Nyland: Yah? Everything is running.

What will we do tonight—talk about what. It's a little bit like a Friday in New York. And the general procedure, as you probably know because you play Friday tapes, is that I do all the talking and then at the proper time... Oh, I start out with music usually. The usual phrase is “Now, I think I better play first,” and we can do that way here also. We can also talk. We're independent as far as recorders are concerned, so we don't have to worry about that. Then we talk about certain subjects that have become apparent during the week of my living with tapes and cassettes and contact with different Groups, and certain questions that have come up which apparently could be answered and for which then I use Friday evenings, hoping that in time the particular questioner listens to that kind of a tape. But usually they don't anyhow ... but it is then recorded as a subject, then I play a little, and then we have another little talk. And each talk, at the end, always is finished with a drink.

So there is the ceremony, and we can have something similar here if you like. But I would not like to talk all the time. I think we ought to spend the time like we did two weeks ago as a Group I... Oh ... four weeks ago, then we had a good meeting. Two weeks ago I think I talked, didn't I? Well then, you can choose. You can now say what you want. It's like...

What was the question, Bill. Didn't you say there was a question of somebody?

Bill Clift: There was a question Tuesday—Tuesday night—what...

Mr. Nyland: What do I do when I don't have a wish to Work. Wasn't that the question?

Bill: No. No, I don't think so.

Mr. Nyland: What was it.

Bill: It was about change—changing,

Mr. Nyland: Ah. Do I change when I Observe myself.

Bill: Yes, and when first in Work, how does ... how does that change of your personality, how can that enter into it. People were asking...

Mr. Nyland: Changing of the personality into something else?

Bill: Yes, it was.

Mr. Nyland: As a result of Work? Who was it that...

Bill: As a result of seeing more about themselves.

Mr. Nyland: Yah.

Bill: Robert Provasoli? Several other people asked that question.

Mr. Nyland: He's not here.

Bill: No.

Mr. Nyland: How was it answered.

Bill: It was answered by several people, to leave ... leave that as far as a connection to Work as a subject, and not to connect that to Work at first; that you always have that kind of a wish to do that anyway and you probably will, but not ... not connect it to trying to Observe yourself or Wake Up.

Mr. Nyland: But why would they want to know about it. Would it be helpful to them if they changed and they saw the change in themselves as improvement? Would that be an added incentive to want to Work?

Bill: I think they saw changes already. One person did in his attitude ... in his attitudes towards the things around him, towards the things that used to have an effect on him.

Mr. Nyland: Of course the change is, when you see more there is a change in outlook; and if you see certain things of yourself which you have always interpreted in a little different way, it might have caused a change in oneself of seeing certain things perhaps that are not right and then you want to change it for that reason.

But it's a question: Are they dependent on seeing such changes in order to continue to Work, or even if they cannot explain the change will they continue. Or, is it just kind of a rhetorical question: I Work and I now see certain things I didn't see before or perhaps I am

changing in my attitudes and because of that as a result of Work is it right or is it wrong, should I ... or does it prevent me from remaining Observant because of the change. All kind of angles you can go, you know.

Yah.

Fred: This is the way that I understood his question. He said that he became aware of things in himself that he didn't know about before he Worked, and that he thought about them. They were in front of him when he did try to Work, then he would not be Impartial to the way that he was.

Mr. Nyland: Well, of course the difficulty is always that whatever you see, that you become Impartial. If it is something that is already a habit, you already have dismissed it from your mind, many times from your feeling. Because it's a habit it's almost unconscious—in the real sense of the word, not even using your ordinary mind—so then when it is brought to your 'attention,' as it were, you see it again and it has changed, then, from a habit into a non-habitual form of behavior. You're not familiar with it and probably you were very happy when it was a habit, *this* time you are forced to see it.

But, does it prevent one really from Working.

Fred: Well, that's what ... I asked him that. You know, it was ... I answered him with a question.

Mr. Nyland: Yah.

Fred: It was in the direction of, like, how much could they ... how much could this really bother him and stop him from Working, if it was something that he was always unconscious to before then.

Mr. Nyland: Well, he even may be pleased to see more of himself. It depends on his attitude. If he really likes to know himself he would be interested in any kind of a knowledge, even if the knowledge is not very agreeable.

Fred: He was interested in change, though.

Mr. Nyland: Yeah, but change in what direction.

Fred: To get rid of the things that stop him from Working. That was the way I understood it.

Mr. Nyland: That is all right—if that's what stops him from Working: when he wants to change that his desire for Work is to eliminate that what is the obstacle—and in that kind of an attempt he dilutes himself. Because then you Work for an ulterior motive. Work should only be in order to become Conscious. Because, why would he want to get rid of certain things which might be very useful for him; only because he doesn't like them, but if he doesn't like them they might

cause a great deal of friction which, if he could and ... if he could use it would be very beneficial. Of course it's strange to say I want to eliminate all suffering because I 'don't like' it, and suffering may be exactly the kind of thing that I need in order to develop. Work is not meant to make it easy for one. And then, of course in Observing oneself and becoming more acquainted with yourself, you see many tendencies that you always have covered up. I think that part of the reason for wanting to Work is to find the truth about yourself.

Are there questions like that for us here. Because if you face it yourself, how do you answer it in your own attempts. Do you object to see things of yourself that you don't like, and if you do object, what do you do. Or even, of course when you become Observant and you're supposed to be Impartial and you cannot be, do you, because of that impossibility of being Impartial, change yourself into some other kind of manifestation where you could, if necessary, be Impartial. How does it work, or what has your experience with that.

The emphasis of Work, of course, is the acquisition of self-knowledge—to find out what you really are—and the reason why you want to find out is because you have to use yourself for a definite purpose of growth. So that with what you have to start: What you are at the present time, and to which you add constantly by having experiences in daily life; so that today I am worth more in that sense than yesterday because I have added the experiences of today; that I constantly accumulate a great deal of knowledge as I live, and the more I notice and the more I am alert to my life as it is being lived, even unconsciously, the more I have to Work with. So if that what I am as a personality and I use it for the purpose of trying to Wake Up to myself, then I must be very glad when I accumulate more facts. Even if the facts in the beginning are not entirely truthful, they certainly are material that I could work with.

Yah.

Gunther Weil: I've noticed for some time that when I'm with somebody that I know well—a certain person—that I'm in a certain state, and I ... I know that. I don't know it in the way that I ... that I register a manifestation of myself when I'm Working deliberately; so that it's more in the way of an alertness or a recognition, but ... but it does go a little deeper than simply seeing my body in a condition. I don't know what to do with, but... I don't know what to do with that, because I'm usually in a condition that ... I don't think I can Work when I'm in that condition. It's a state of a certain nervousness and a certain insecurity.

Mr. Nyland: Well, I think, Gunther, that you have to eliminate, particularly in the beginning, all

the different states which are not conducive to Work. Because the problem in the beginning is always—and it will last for quite some time—is to develop an ‘I’, and an ‘I’ which has a dexterity of Observing the body. Those are the principles that we start with; and that the ‘I’, whatever there is of it, is of course in the beginning very small, and that for that reason I have to choose conditions when there is the greatest chance for the ‘I’ to survive. So, whenever I discover when there is not enough dexterity as yet to be able to maintain it and I discover, now, that I live in certain conditions—you call them nervous—which of course require a great deal of energy that there is not enough for the ‘I’ or the ‘I’ is not grown up enough, then of course I would be foolish even to try to Work under such conditions.

So, we eliminate first all conditions where I am professionally engaged or when I am in the presence of other people, who of course immediately affect me by their presence and to whom ... to which people I will always react, and I will have to select first the times that I am alone, and in the second place times that are not as much disturbed as usual. And you remember, many times I have said when I wake up in the morning I have a ‘good condition’ of my body to Work with. Because when I wake up and I have had a good sleep there is a replica—a little bit, at least—left, because of the rest during the night, that my centers are not as much connected, and I also can have then a certain wish to find out certain things about myself in that kind of a state, because it is not overcrowded with a lot of other thoughts and feelings. But that it doesn’t last very long, at the same time it is a very good beginning of a day, and then I must be clever enough to know what I will do for the rest of the day, and not spoil my chances by trying to make an application of Work or a desire to be Aware in such conditions where I am already so involved that there is no chance. So, whenever one talks to new people or to certain ... who always want to try it in the most heroic conditions—that in the midst of being cursed out by their boss they try to Wake Up—I think it is utter silly ... utterly silly, and it should immediately be stopped.

Now, if I am interested, for Work, to find out what I am, then I must be interested in all kind of self-knowledge about myself, and of course I must not shy away from anything that is a little bit disagreeable because I have not seen it before, or I feel that it is not fitting. When I say it is ‘not fitting’ in an unconscious state, I base that many times on that what is ordinary morality or ethics or sometimes religion, and maybe it has nothing to do with the question of esoteric knowledge. So that what I want to find out for myself, is to see to what extent can I enlarge my total knowledge of myself, and then if I can reach the realm of truthfulness regarding such

knowledge, it could become useful to me.

So, one has to have enough common sense to know when to Work and when not to Work, and that is a first requirement. And whenever there is any discussion in any Group II, where the people are starting and becoming interested in Work, you have to insist that they apply the attempts of Waking Up at a time when there is a chance—an honest chance—for themselves. And immediately you have to sit on them when they try to tell you that in the midst of doing that kind of an activity—when they are angry or whatever happened to them—such emotional or even intellectual states that they made an attempt to be Aware, it is utterly silly.

I think what one is interested in is the acquisition of a certain kind of knowledge, and as much of such facts as it is possible. The reason is that I want to Work with the facts. It does not mean that the facts in themselves are important, but by having facts which are accumulated in the process of Observation, I really teach ‘I’ to grow up. And the real reason for me is to create something that is Conscious and could be Objective, because on that depends my hope.

Now, it is very interesting that I say this little ‘I’ I create in an image of something which for me is an Objective faculty, and then I expect that faculty, when it is full-grown as ‘I’, to help me. So if I say that ‘I’ is in the ‘image’ of God, what I really am after is how can I ask God to come down to Earth to help me in my condition, in the way I am. And I think putting it that way is quite right; because that is what I really wish to do when I, as a person wishing to develop or evolve in some way or other, hope to reach a higher level of Being for myself, and ultimately the highest that I could reach would be the level of His Endlessness.

And I think as a human being I am perfectly entitled to have that kind of a thought, but the question is again: How do I go about creating that kind of a thing in the state in which I am, when I don’t know anything about myself and I couldn’t even describe what is needed for a person to be Objective, or, how does an Objective person function. And it is a matter of give and take in the beginning: Something that I say “Here I am unconsciously having a wish which is sacred for me to wish to become Conscious,” then I have to have a certain idea of what is meant by Consciousness, and then at that time I start to function as if there is already something Conscious in me. And whatever the process is that we call the ‘creation’ of ‘I’, it finally comes down to the point of collecting facts on account of which—this kind of collecting—something starts to grow in me and then, being independent of me, could continue to function in an Objective sense regarding myself. So that the emphasis is on the growth of ‘I’ and the emphasis

is *not* on the facts, and for that reason—when it's not on the facts—if doesn't make any difference in what condition I happen to be. Because a fact is represented by the fact of my existence only; because that as an object is sufficient for any observer to have his telescope functioning for it, and there is no interest in whatever it is as an object in description of color, shape, or liking or disliking.

So the first step has to be understood: That the collection of facts of such data about myself are necessary for the growth of 'I'. Now, I think there is a point in which a person, when he starts to Work and is interested in the Observation of his physical manifestations, that he then gets a little discouraged because he starts to know himself. Assuming for a moment that they are truthful, the question is "What will I do"; because all I have now is an accumulation of facts, and I do not know as yet if there is an 'I' strong enough to help me; and I think that is a point that has to be overbridged ... and many times one becomes discouraged; that even with a changing of oneself one says it doesn't matter at all, whereas in ordinary life I'm *very* much interested in changing and improving myself; so even when that kind of a motivation is taken away from Work, all that is left is nothing else but the recording of ordinary facts and hoping then that 'I' will start to exist, and how do I know if 'I' actually is there, than only by a result on myself in my ordinary life with which I am familiar.

So there has to be definitely a change that takes place ... and then when I look at this as a physical manifestation I must ask "Is that really all that exists of me." When that what is manifestation is only to the outside, where does my ... do my manifestations come from, and what is really important in me as a personality when I also say that the body is not as important—or it shouldn't be—and that what should develop is my feeling and it should deepen into an emotional sense, and I want to have a mind that actually starts to function.

The bridge is made by the realization that whatever my manifestations are in ordinary life—and usually as a reaction towards other people with whom I'm in contact—is simply that the motivating force comes from the feeling or it comes from my intellect, and when it comes from them ... from there and it ends up as a result in the manifestation of the physical body, that because of this I could almost say that eighty percent of my activities are instigated not by the physical body itself; and although I know that my physical body has wishes of its own, that really what is my activity—that is, the result of a thought and the result of a feeling—occupies really eighty percent of my personality.

I overbridge it by trying to increase the total knowledge of myself, and not being only dependent on the manifestations as such. Because the manifestations, when they are being Observed I become so familiar with ... and I have been thinking about how I am and even in an unconscious state I criticize myself for not being able to do what I actually sometimes wish to do, or that I have acquired certain characteristics of hiding behind certain things—that I don't know what to do or I am not ... I am a little fearful, I am a little overbearing, I am a little conceited—whatever it may be, I become quite familiar with what I am. But if that what I represent as manifestations physically is a result of the thoughts and feelings, there must be a connection between the thoughts and the feelings towards the execution in my physical body; and now I enlarge my world by going to the source of that what causes the manifestation, and for that I need more attention so that the Awareness will extend over a certain period of time so that this idea—of 'I' Observing physical manifestation—can now be extended to that what is feeling and that what is mind being connected with the manifestation; so that the 'I' still can remain Impartial or can at the moment actually record what happens, in that sense that that what is the object of my Observation is not going to spoil that what is 'I' when it wishes to function in that sense.

Very soon after that, then the monotony already disappears; because then I take in the totality of myself as I am, and I become acquainted with the functioning of my feelings and the functioning of my mind. Soon after that I must know that if I accumulate more data about myself, that that what will do me any good is ... together with the data which are my activities, there could be something that is Conscious ... so that on the spot itself of such activities the presence of something that is Conscious can start to direct it and change it.

This is the first time that there is really a possibility of a change which is useful. Because *that* would be a result of a Conscious presence, and that all other changes that I have indulged in before are completely useless. And I think that has to be understood. Because I may change and squirm and do this and that; from the standpoint of 'I' it doesn't make any difference, but when 'I' is full-grown and then has a task to be present to my unconscious forms of behavior, then the 'I' becomes tremendously interested in my behavior as a form; because the 'I' represents life and I should represent life in the form that I use for an expression, and when that form of my personality is not right in relation to the principle of my life, then I am not fulfilling my duty, even as a human being.

This question of the Participation of 'I' with 'It' becomes, then, tremendously important, because I go again, you might say, to the 'surface' of my living, and on the spot of my manifestations something is now introduced of a Conscious nature. And it's for that reason I want to find out actually if this Consciousness is real and can it stand up in the presence of all kind of forms of manifestation. So that the third step for me is the increasing possibilities of testing out this combination of 'I' and 'It' in a variety of different conditions in which I then hope that 'I' remains in existence and can continue to direct 'It' in what it should do, and there is the Experimental state.

These are the three things that are needed for a Man to understand. The first is ordinary Observation with Impartiality and Simultaneity. That is 'Do.' 'Re' is Participation. 'Mi' is Experiment. And then the three as that 'Do-Re-Mi' again become One for a person, and at that point he is ready to create certain conditions which he knows must be useful for him for further growth.

Gunther: The effort, to me, to Experiment has to be within certain limits, doesn't it?

Mr. Nyland: There are limits, of course, in the framework in which the personality is able to function. Common sense must come in for two reasons: One is that I don't do any harm to my personality as it is totally, the other is that I do certain things in which there is still a possibility of 'I' to remain in existence.

Gunther: That's what I meant, that I have to know what ... I have to...

Mr. Nyland: I will find out only by Experiment, because by that time I'm honest and I also know when the 'I' is not there ... and I know that when I have fallen back again to unconscious states, that then of course at such a time there is no use even doing it. Any task always has to be connected with the wish for 'I' to exist, not for the accomplishment of the task.

I think that is the way perhaps it can be answered to certain people who have the difficulty of changing. Let them change, but don't let them stop Observing. It doesn't make any difference.

Gunther: In answering it... Let me put it a different way. You have been emphasizing, this year particularly, the ... an emphasis upon deepening wish and going more inward to the point ... past the point of manifestation. And I've seen a tendency in myself in meetings to try to bring that out in answering new people, and it becomes a little bit diluting for the clarity of the concept of what Work is in a simple sense.

Mr. Nyland: Whenever you have any new people, you have to answer them on the level of their foolishness. You cannot give them material that is of use to you at the present time. They still have to go through a long period of becoming acquainted with Work. The temptation is always to give more than what they can digest, and one has to know at what point one must stop and not give any more than that, simply an indication: “Of course this is not the end, but if you want to know more you have to read the next chapter.”

Don’t give them too soon certain things that have no meaning for them, because that would become confusing. But you have to have something that for them is useful, and then the insistence has to be that they report about that what they have tried. And if they go all over the place and become theoretical, it should be stopped immediately—that is, if it is a Work Group, if it is actually a Group where they want to know about Work. I’ve said many times it doesn’t matter if it is ten or fifteen minutes speaking when it is concentrated on expressions of an effort—the description of that, the description of such results. And a little bit of a strengthening of a little theory, it’s enough but don’t allow them to go all over the place in dragging in everything of their ordinary life in describing it, in which Work has not played a part at all. It’s a waste of time.

It’ll be a long time to know how to answer, you know, but if one remembers how it was when you started and if you really can base it on that kind of experience, I’m quite certain you will not go wrong or get carried away by a desire to show certain things to which, I say, they are not entitled. But one does it because one has self-love, and that all the time comes up—self-admiration and that kind of vanity.

Now, at the proper time in ... on Friday evening I should play. Can we leave this problem now? We can continue it, but otherwise we never will...

So, we drink now to... What will we drink, huh? To the changing nature of Man under the influence of Work. [Toast]

And now, Ed, we dismiss one set of engineers and we ask another one.

Part two

Mr. Nyland: Huh? That running too? Huh?

Person: Yes.

Mr. Nyland: Yes?

Person: It's good.

Mr. Nyland: So, what will you do now. I'll be away for two weeks, and during this two weeks you're not on your own. You know that. Because I still will be here. Many times I will see you. I will remember. I will be forced to remember.

Whenever energy is spent one has to remain responsible until the results of such energy have been received, or until all energy has run out—otherwise there is no reason to spend any energy, you may as well sit. So whenever one is active in any form whatsoever—emotionally, intellectually or physically—one becomes responsible for the activity which has been set in motion; and the results wherever they go—to the extent that you can trace it, to that extent that you can get along with it, almost that you stay with it—it's the requirement of 'I' to Participate in activities when activities have given birth to 'I'. It is a result of Work that one is interested in. When one has said A, B ... all through the alphabet, when one has started to find out what one is, one must not stop. Because you do need all the information that you can get. Not just one or two and get stuck on the things you don't like. You just keep on eating. You pay whatever postage has to be paid; because that is the aim—to find out what we are—and one stays with that activity, and one keeps on going in life until the activity is not fed anymore.

Whenever life has gone in a certain direction you have to know, if you can, beforehand what you might expect. Because it is a wise Man who selects at the proper time the proper word, who knows at what time there has to be a push and at what time it has to be retarded. He is wise who knows how to control. He is wise who keeps with that what he has started until the end of the world; until he knows that that what he is supposed to do and for which he has taken the responsibility in starting it, that he then in that starting remains until the starting has become the end. Everything must return to its origin. That what has started as a 'Do' enters again and again as a 'Do' on a higher scale, until it is finished and all the ripples of the water have disappeared when a stone has been thrown in it—in the pond. This is the extent that the person in his life can go; because his own life as he is on Earth also has that kind of an end, and he can no longer be responsible for the things that continue without himself.

This is also the aim of Work. It's to try to become responsible forever and ever; so that then in that standpoint that one is, "Yes" remains "Yes" in all time; that one is a ... one has ... as a concept of the existence of oneself should be in such a way that it is written indelibly in your heart, that nothing will ever rub it out and death will of course never affect it. That your

emotions perhaps at times have a chance to undo what is written in your heart... But again, when it is written really correctly, the emotions also will die. That what gives a Man eternity is his Soul. That is the means for a Man to leave this Earth and his solar system. This is where his responsibility ends, because his activity then in this world has come to a logical end, since it has been reduced to a point.

So whatever has been started and whatever we have talked about, it rests of course on your shoulders as a responsibility. But it is also on my shoulders because I helped a little to get certain things started, and now you must continue. Because you're now exposed to that, and I would like to try to hold you to it. What do you have to do. Remain sincere. Remain open to each other. Remain considerate. Acknowledge the attempts of an essential nature of others. Try to see through manifestations of the outside world, and don't take them at face value but try to see what is there as a motivation, if you possibly can, from the standpoint of your own essentiality. See the chief motivating force that makes a person be what he is in all his multiplicity—his variety and surely his heterogeneousness, that what is not alike.

And the fight for each Man is to find for himself his own 'homo' geneity. That belongs to homo. That is his 'Man'liness, or his 'human'liness, his humanity of his world. When you can see this in each other, then you can understand that each person in their manifestations must manifest because they are that way. Because it all comes from what they are inside; not very deep sometimes; it depends where one's life is spent, sometimes on the surface, sometimes a little deeper. The further one dares to go within, the more he will find less and less differences, more and more essential quality, more and more life without too much of a form. That what is essential is thinner in form, more potent in essentiality, more essential because it is more truthful, less and less affected by the outside world, more and more imitating that what is non-dimensional within oneself.

This is the road we take. This is what I think you must continue. You must continue on that road. It is no use for me to say I beg you because I don't do that, but I can hold up in front of you something that becomes desirable and then I simply say, "There it is." And now, where is your Conscience. Because don't let's be foolish. We face—all of us—the problem how to survive. All of us will have a problem. You can call it 'Karma,' you can call it that what you have to 'work out' in this life, you can call it your 'relations towards higher forces'—His Endlessness, or the All-Loving Father, or the Maintainer of the universe, or God, or that what

you don't dare to pronounce and at the same time you as human beings are in relation ... like all of us have a relation towards that, again call it 'Infinity' to the extent that you can experience what that is, really what it means—and that for that, once and for all you now become Conscious of that fact.

You do not know how many lives you have lived in an unconscious state, not knowing than only a little bit *déjà vu* every once in a while—as if you remember where you have been—and that now you hope that that what you experience at the present time you will see for the last time. One hopes that this is the last appearance on Earth for oneself, that you can at the present time—while you are alive now—extract from the Earth, and extract from the opportunities which you must live through, everything that you can in order to free yourself from this bondage to such a point that nothing ever will induce you to come back and no force can tell you, than only upon command of that what is needed for the fulfillment of the Fourth and Fifth Striving in an Objective sense.

But otherwise your Karma in this life must be eaten as well as you can understand it. I say, don't make a fool of yourself so that at the end of your life you are at the same place as in the beginning, and only having had a body that happened to grow and be maintained. Where is your life now. Where was it, where will it be—that is the problem. So that if one dies and if one has formed within oneself possibilities—I called it, the other day, of another 'boat' in which you can sail as a ship, or perhaps be propelled by some kind of an 'engine' or by some kind of a 'power' which comes from a nucleus, as if it is given to a nucleus to be able to split itself into atomic structures—and that each represents the potential value of that what then could be made available for the benefit of all. That in your life you discover what is your Karma now, and then you make it digestible enough to eat it. And you take it within yourself and you say "That, once and for all, is the taste, I now know with everything of myself." You eat with your heart, you eat with your head, you eat with your body, so that that what is digested becomes a threefold part of you. And when it is that, you're through with it because you have paid Mother Nature what She requires. She requires from all—every one of us—a fullness and an entity, a totality of ourselves. In that way one cannot be caught anymore, and in that way Mother Nature has to admit that there is an unusual kind of a creature made to walk on Earth but not of this Earth, because he has used his Karma to make of himself an entity so that when the physical body dies you take with you what you can, never to return.

Never mind what is still in store. Never mind the parts of your karmatic life which have to be lived in order to give you full freedom. The steps are filled ... sufficiently numbered. It's not a question that you solve all problems on the Earth. The Earth is a tiny little spot only, the totality of the universe is something entirely different; but of course it's unique, and that what may be another life somewhere and again another life and again a Kesdjanian body and again with your Soul and then, after, Cosmic, whatever ... whatever, think, feel about it, try to become clear, but always return to that what you have to do now.

Because you will never reach any height unless you solve what you do at the present time. That what you face is your problem *now*. Don't postpone it. I don't say I've said to 'beg' you. I wish you to Be. I wish you to understand it for yourself, that in my opinion you *have* to; because the responsibility is laid on you and you cannot eliminate it anymore, and if you didn't have it today you will have it tomorrow. You will face it when you die. You will face it sometime in Time. There's no mistake; because we are that kind of Time people—for the time being, until the Time has become Being in itself, and then it is timeless and then we will understand instead of knowing.

So with that you face two weeks. Then I come back. I will check up. I expect many things. I expect not only sincerity, I expect honesty, real wish, endeavor, stick-to-it-iveness, not giving up, usefulness of yourself to the Group, to the Nucleus, to the guiding forces of this kind of Work; to come to conclusions which are unanimous so that there is no disagreement and no introduction of anything that is not becoming to Man. Leave all your little self-love outside the door. Just come as you are, essentially, with one wish: To see what ought to be done. And then to do it, and don't wait for someone else to do it. You do whatever you can within your means, someone else will do whatever they can. That is the strength of your Group: Of each person doing whatever they can in their place, and then to know for oneself that someone else is also Working. There's no greater stimulus than to know that someone else is also on the road, when you are tired that someone else also may be tired, or that when you are tired you are living that what is the experience of someone else—if you were not tired, he may have to be tired in your place. That is how the links are made in the net. That what are the knots, we are representing a condensation of effort. That what is the strength is the surface between all knots; it looks empty, you fill it with the strength of the net.

So what else is there really to say. I've said many times, you know it: "Work." You know

what is needed. You know where you have to be. You know that you have to have ordinary life, you know that you have to sprinkle that with salt. That is your Work. Just enough for the taste so that you are encouraged to continue to live. There will be a road. There will be an ultimate end. Where? No one knows that. Maybe tomorrow. Who knows what happens tomorrow. Who knows what happens in the moment of now.

So, we don't drink anymore. I'll play a little more if you like.

Was that an 1800?

Person: Yes.

Mr. Nyland: It is too long.

End of tape